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Pac Theo Sem
Reading Room

A SUNDAY MORNING HYMN.

Psalm 27: 4.

A peerless blessing, Lord, I seek,
  One boon I crave of Thee;
O Thou whose love all needs dost meet,
  Withold it not from me.

Not for enrichment do I ask,
  Not for an outward gift,
Not for the lightening of my task;
  But that the clouds may rift,

And through them shine on me, my God,
  In all Thy truth and grace;
With rays of heavenly beauty flood
  My waiting, upturned face.

Within Thy temple let me stay,
  Here let my soul enquire;
Till down the Christ-illumined way
  Streams the true Light and Fire.

Then radiant all my way shall be,
  Then vanish doubt and care;
And mine anointed eyes shall see
  Thy glory everywhere.

John Wright Buckham.

Berkeley, Cal.

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BUILT ON A FAULT.

The great earthquake in April 1906 revealed the fact that San Francisco and other California cities and towns were built on what geologists call a fault. The geologists had known it for a long time, but it required the great disaster to bring it to the attention of the masses of the people. It was that geological fault which made possible and finally made actual the great catastrophe which resulted in the destruction of hundreds of lives and more than eight hundred million dollar's worth of property.

In another sense also San Francisco is built on a fault. Many things during the last year go to show this. In this respect the city is not unique; other cities are so situated. But San Francisco stands out now as a remarkable example. In no other city of the country have the calamities which may be expected from such a situation been so many and marked as they have been in San Francisco during the last twelve months. They have been such as to draw to her the attention of the whole world, just as the earthquake and fire of April 1906 drew that attention.

What is this fault on which the city is built? It is that of an excessive or perverted individualism. No sooner had thought centered on the rebuilding of the city than men of all ranks and works in life saw in the peculiar conditions exceptional chances for getting on in the world, and they proceeded to put into practical operation the idea of getting out of it for themselves every dollar possible. For some it was a "first chance"; for others it was a "last chance." But, alike, all were mindful of the things of self, materially, and not the things of others. We do not say this of all the people of San Francisco; that would be scandalous and inexcusable. It was characteristic not only of large numbers in San Francisco, but of people near and far who stood in any business relations with the city. The questions which they asked themselves when they contemplated the city and their business relations to it were, What is there in it for me? How much is there in it for me? How can I best get a grip on the situation and secure **my share** of the gain to be realized under the abnormal conditions? And with a large number the idea was that their share included every dollar that they could get by any of the hooks or crooks of what are popularly called legitimate business methods. Others, as is widely evident, were of opinion that their share included all that they could get by **any** means. Some of this latter class are well along now on the way to the penitentiary. Through their conduct the city has been so shaken that it is tottering in the confidence of people near and far and has been damaged to a greater extent than it was by earthquake and fire. But it is not these alone who have shaken the city greatly to its detriment. Many who set about to get all they could out of it through what are widely regarded as legitimate means have put it to open shame the world over, for in and through their selfish greed has come finally that reign of disorder which for several weeks has to considerable extent paralyzed the business of the city. Because of the unwarranted and unreasonable advances in wages and material for building San Francisco has for many months been suffering irreparable loss. People of all classes, in various lines of business, in nearly all departments of labor, started to rebuild the city on a fault. Inevitably the day of hard shock came, and anarchy and ruin stared the prostrate city in the face.

To the men who have been trying to get rich quickly, to those in all classes who have reached out selfishly after "the almighty dollar," whether on a large or on a small scale, must be attributed largely the deplorable conditions which have made San Francisco during recent weeks a spectacle in the eyes of all the world.

The great scientist Agassiz once said that he had no time to make money. When Pope Pius IV heard of the death of John Calvin he said: "The strength of that heretic consisted in this, that money never had the slightest charm for him. If I had such servants, my dominion would extend from sea to sea."

San Francisco and people widely need to get up to a plane of life where money will have less charm for them. They need to come to a realization of what civilization really is, of what it consists. The definition of civilization by Lord Charles Russell, chief-justice of England, has been pronounced "the finest ever framed." It is: "Civilization is not dominion, wealth, material luxury; nay, not even a great literature, and education wide-spread—good though these things be. Its true signs are thought for the poor and suffering, chivalrous regard and respect for women, the frank recognition of human brotherhood, irrespective of race or color, or nation or religion, the narrowing of the domain of mere force as a governing factor in the world, the love of ordered freedom, the abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice."

Let San Franciscans, rich and poor, begin to build their city on this foundation and put such stones as these in the superstructure, and it will be a glorious city, one that will stand unshaken through all the vicissitudes of time. One from abroad who visited this country not long ago to study us and to try to get at the realities says: "When one talks to an American of his national purpose he seems a little at a loss; if one speaks of his national destiny, he responds with alacrity." What is needed in our land today, near and far, is that people should realize that there can be no destiny without a purpose; it is purpose that determines destiny

Men of San Francisco, What **is**,—what is to **be** your purpose? Is it the profit of the many? or, is it the profit of the few? Capitalist, What are you desiring? At what are you aiming? Is it to make your money bring in for you every dollar of increase that it possibly can bring, without thought for the men who toil for nothing more than a bare existence?

Workingman in the labor union, What is your thought—what your purpose? Is it to put the screws on and to demand more of a wage, dollar by dollar, without regard to the well-known fact that by so doing you often drive business men not only to the very verge of insanity and financial ruin, but far over into the chasm—and to do this, whether or not, by striking and picketing and mobbing?

If these are to be the purposes of the men of San Francisco, then is it idle to expect for the city for a long time anything other than conditions of life characteristic of the brute code of wolf existence . It will be "dog eat dog."

But as we contemplate our land we write as one

"Who rowing hard against the stream
Sees distant gates of Eden gleam,
And does not deem it all a dream."

"The airs of heaven blow o'er us,
And visions rise before us
Of what mankind will be,—
Pure, generous, grand, and free."

We do not believe that this brutish struggle between labor and capital, this savage warfare, is to continue long in our land. To do so would be to despair of our civilization. San Francisco, as well as every city racked by it, will arise to better things. God desires that San Francisco shall learn by this sad experience a lesson that will be for her good. Will she learn it, and lead, as she may, in inaugurating the reign of real brotherhood?

GETTING IN LINE WITH THE DEMANDS OF THE TIMES.

The Northern Baptists in their recent convention at Washington took action which unquestionably will make them more effective in the work of the Kingdom. The Baptists have never had any great national organization such as the Congregational National Council or the Presbyterian General Assembly, and increasingly of late they have felt the need for it. At the Washington convention they introduced resolutions which declared and reaffirmed their belief in and adherence to the independence of the local church, in the advisory and representative nature of the local and state associations, and their loyalty to the work of the missionary and educational societies, but which also affirmed the conviction that the growth of the country and the denomination made evident the need of a general body which should serve the common interests of the entire brotherhood, as the individual church, the district and state associations serve the interests of their several constituencies.

There was great rejoicing in the convention when it had been decided that a provisional organization to this end should be formed and final ratification be made next year. The indications are that some marked advances will be made at that time. The Standard, a leading denominational paper, says:

"It was evident from the temper of the cenvention that there is a very strong feeling in favor of using the newly formed convention as a denominational clearing-house. It is felt that somehow arrangements should be made by which our general societies may report to the convention, and consideration be given by the convention to these reports. Strong effort was made to incorporate this in the constitution adopted at Washington. That it will come up next year seems certain. So far as we know the minds of the officials of the general organizations, there is not the slightest objection to such an arrangement, provided it can be effected. The Standard expects that by the time we come together again some one will have devised a way by which this may be done without injury to the societies. But we must remember that it takes time to realize an ideal. The men in charge of our societies cannot be expected to readjust methods in a moment that are the growth of three-quarters of a century. Time and patience and mutual consideration are elements in the solution of this problem.

"In all the future history of Baptists, the time when we emerged from 'fractional' activities into organized endeavor will stand as a red-letter day. Nothing so significant as the organization of the Northern Baptist Convention has taken place in our denominational life for half a century. Henceforth we are one not only in purpose, but in power of self-expression."

It is along such a line as this that Congregationalists are moving. The general opinion is that the different benevolent societies must in the interests of efficiency be brought into more vital relations with the churches through connection with the great national body. That which is provided for in the plan of union between the Congregational, United Brethren, and Methodist Protestant churches, if the union should not be entered into, will be brought about within the denomination itself, because the life of the church demands it.

Another significant change contemplated in church polity is that which was considered a few days ago by the General Assembly of the Presbyterian Church. The aim is to provide for the establishment of executive commissions by the presbyteries, synods and general assembly, of which the moderators of the respective bodies shall be the head. Should these recommendations be finally adopted the moderator of the General Assembly would be elected to serve for a year instead of merely during the sessions of an assembly as at present, and his duties would be more extensive. We are of opinion, as was stated on the floor of the General Assembly at Columbus, that this would not be a concentration of power, but rather an execution of power. Execution of power! That is what the church, in denomination after denomination, is lacking today. It needs to study earnestly the methods in other departments of the world's work and to adapt itself to the wisdom and progress of the age. "Covet the best gifts!" was an apostolic injunction.

The special attention of our readers is called to the article having the caption "A Warning to Beer and Whisky Politicians." The Indianapolis News, from which we have taken it, is one of the best evening daily newspapers in the United States. It is one of the promising signs of the times that such an editorial should appear in a great daily paper. Everywhere is the saloon being weighed in the balance and found wanting. More and more will the decent papers of our land speak out against it and sound warnings to all who give countenance to the accursed liquor traffic.

AN ADDRESS BY A NOTED MINISTERIAL LABOR CHAMPION.

The Rev. Charles Stelzle Addresses Seven Thousand Persons.

Seven thousand persons gathered to hear the Presbyterian apostle to the workingmen one evening during the session of the General Assembly at Columbus, Ohio. Leaders of national reputation in the labor movement were present, and occupied seats on the platform as did also many noted educators and clergymen. Governor Harris was there also and prominent business men of the Ohio capital.

The Rev. Dr. Roberts, the moderator was heartily applauded when he expressed a desire for complete harmony on the part of the church and the workingman.

Mr. Stelzle was greeted with tremendous applause when he said:

"While I and the department of labor of the Presbyterian church stand ready to advance the interests of every working man, I wish to say that I believe in organized labor."

In his introductory remarks Mr. Stelzle said. "The labor union is not the bone of contention, it is merely the outgrowth of the labor situation. If all the unions were abolished the situation would still exist."

He spoke in part as follows:

Christianity is not dependent upon the infallibility of the church. It is not dependent upon the infallibility of the Bible. It is dependent only upon Christ. God revealed himself to men before there was a church and before we had a Bible. The church and the Bible are simply a means to an end, and that end is the revelation of God in Christ. The question that you and I must answer is not "What think ye of this doctrine, that system of theology, that church, that preacher?" but, "What think ye of Christ?" Gladstone once said that it is the most important question of the age. There are some men who are saying that Jesus Christ came to establish an ideal republic; others insist that he came to promote a Utopian democracy. They are mistaken in both cases. Jesus Christ came to establish an absolute monarchy—a kingdom of which He should be the ruler, and which shall include all those who acknowledge his kingship.

Since the birth of the American republic, we have accepted as supreme the doctrine of "the right of liberty and the pursuit of happiness." In our systems of jurisprudence and in our treatises upon statecraft and sociology, the emphasis has been upon the "rights" of mankind, until the doctrine of human rights has become a thing working endless confusion and hatred. In sharp contrast to this method of securing endless better conditions for mankind and more harmonious spirit among men is the doctrine taught by Jesus Christ. In Christ's teachings, there is practically no reference to the rights of man. The emphasis is upon the duty of man. When the strong oppress the weak, we immediately cry out that there has been a transgression of rights. The New Testament declares that the law of brotherhood and love has been violated. Human rights will never suffer if human duties are performed, for the doing of one's duty will carry one farther along than the mere granting of another's rights. The workingman demands justice, and he is right. But God demands more than justice. His imperative is love, for love is the fulfilling of the law.

All Point to Christ.

Practically ever social reformer claims Jesus Christ as the champion of his particular social theory, even though these theories be as extreme as the poles. Whatever else this may indicate it proves that the Christianity of Jesus Christ is a broader thing than any "ism." Nobody can prove from Scripture that Jesus Christ was the advocate of any particular social system, and yet Jesus Christ was a social reformer. But will you note his method? He lived in an age when social conditions were infinitely worse than they are today. He denounced these conditions as no other man has ever dared, but instead of trying to change the form of government, he began to change the man—not that he did not believe in a better government, but he believed that the best way to get good government was, first of all, to get good men. Jesus Christ introduced certain fundamental principles into human society, which, his enemies declared, were turning the world upside down. These principles will keep on turning the world upside down until this old world is turned right side up.

In the end there will be not one answer to the social question, but many—but all will agree in this—all will be religious. History has prophesied it; labor leaders are coming to recognize it; present reform measures indicate it.

Surely one who could present such wonderful truth as Christ presented, must have been unique in his person and in his character. Infidels may scoff at the arguments of Christian scholars, but the person and the life of Jesus Christ have stunned them from the first century down to the twentieth. What is it that gives Jesus Christ such marvelous power? First of all, it is his superiority as a teacher. He always spoke with authority. The scribes taught as though they had learned Scripture. Christ spoke as though his words were Scripture. He never quoted any other authority. When he used the words, "as it is written," it was simply to show that prophecy had been fulfilled. He never argued. He simply announced great truths. He never speculated. He did not deal in non-essentials. He taught only those great doctrines which were fundamental and which make character. He revealed only essential truth. And yet the simplicity of his message was such that we are told that "the common people heard him gladly." The profoundest truth was made simple and easy of comprehension.

With all this authority and power he was sympathetic. He came as a brother. He revealed God in a new way. He made men see that back of the arm of omnipotence is the great heart of a loving father.

Message Never Old.

His message never grows old. The world has never come up to Christ's teaching. It is just beginning to get a glimpse into the tremendous significance of his words. New truths flash out of even his most familiar expressions.

His religion comes directly from God. Christianity is the result of God seeking man. All other religions are the result of man seeking God. He not only presents great truths, but he gives men power to live them. Some men have given us beautiful systems of ethics, but they have left out of their scheme altogether man's depraved human nature. Only perfect men could bring about their plans for society. Christ takes the vilest men and women and gives them power

to live pure, clean, wholesome lives. No other teacher has ever dared promise this power.

He promises the greatest reward. Infidelity is "a leap in the dark." Atheism is nothing but blackness and darkness. Buddhism promises annihilation. The religions of Egypt promise endless transmigration. Christianity promises eternal life. But the blessings of Christianity are not confined to the hereafter. It goes to the garret and transforms it into a palace. It goes to the man in the horrible pit and the miry clay, and lifts him out and puts his feet upon a rock. It puts a new song into his mouth and sends him on his way rejoicing.

Jesus appeals to men of all nations. Moses was a Hebrew; Socrates an Athenian; Confucius a Chinaman; Buddha a Hindu; Mohammed an Arab; Luther a German—not only in blood but in spirit—but Jesus belongs as much to the African as he does to the American. He is loved by the Chinese as He is by the Choctaw Indian. To the Welshman, Christ seems to have been a Welshman; to the Arab He seems to have been an Arab; to the German He seems to have been a German. No matter what a man's nationality, he feels at home with Jesus. He appeals to men of all conditions—rich and poor, learned and ignorant, capitalist and laborer—all have looked to Christ and found in Him that which satisfies. His power is growing. He is today the king of the civilized world. Twenty centuries ago Pilate looked into the pale face of a Galilean and asked, "Art thou a king, then?" Today there is not a ruler in any civilized country but what would answer for Christ, "Yea, He is a king. He is the king of kings." Christ is the court of last appeal. Who turns to Socrates, or Plato, to settle the great social questions of the day? On the other hand, is it not true that if we can get a clear, undoubted statement of Christ's concerning the matter, the question is forever settled? No one questions His authority or His wisdom. Everywhere men want to know what Jesus thinks.

Labor's Real Champion.

Is it not a great thing to have such a man as Labor's champion? Other men have been put forward as the representatives of labor, but the men who needed their message most of all paid no attention to them. Here is a man to whom everybody will listen, even the oppressors of labor. Take your stand behind Him. Permit Him to speak for you. You need never again quote the political economists. Quote Christ. Never has any man more bitterly denounced the oppressor. Ask Him to join your labor union. Invite Him to sit upon your platform. Take Him into your councils. If you do, you are sure to win. If, for any reason, the capitalist or anybody else has taken Christ away from us, let us again lay claim upon Him, for He is our man.

"What think ye of Christ?" When you say that He is simply a social reformer, you know that does not satisfy. When you insist that He is simply a great teacher, you know that you are evading the issue. You can't get away from the question. It will follow you to the ends of the earth. Asked with regard to Shakespeare, or any other man, and you may dismiss it with an off-hand reply, but asked concerning Christ, and it resolves itself into the most personal of questions: "What shall I do with Jesus?" Pilate once asked it. Could he have looked down the ages and heard every Sunday morning, millions of men, women, and children repeating the words: "Suffered . . crucified under Pontius Pilate . . ," do you suppose that his answer would have been what it was? You may say that your answer does not mean so much to you—and to Jesus. Of all men, the workingman should give a clear-cut answer to this question, because Christ means so much to him.

WHERE LIES THE FAULT?

Are the Churches What They Should Be?

One evening during the meeting of the Presbyterian General Assembly at Columbus, Ohio, last week, was designated "a popular educational meeting." It was held in the First Congregational Church under the direction of the Presbyterian Board of Education. We condense from the Ohio State Journal a report of that meeting.

The church was crowded during the meeting, at which Rev. Dr. Joseph Wilson Cochran of Chicago, new secretary of the board of education, presided.

It was asserted that the theological seminaries are not what they should be and that the churches and the ministers are to blame for the lack of young men for the ministry.

Speaking as the only minister outside the Presbyterian church, Dr. Washington Gladden, the host of the evening, declared that, were the churches as they should be, there would not now be the crying need of the young men to adopt the ministry as a vocation.

After declaring that it had taken five years for him properly to prepare himself for his task after he had been graduated from his theological school, Rev. Dr. John Balcom Shaw, pastor of the Second Presbyterian Church, Chicago, declared with much feeling and emphasis:

"I don't believe the seminaries are what they ought to be. I hesitate to make that statement, but it is my true conviction. I am afraid that many of our seminaries are nothing more than mere machines, which take out of the heart of the student his love for the conquest of souls. I say this because I have seen, I have known ministers, many of them, who made their calling a profession instead of a passion.

"The trouble is not that there are not enough young men who want to enter the service of Christ, but the trouble is that the church and its ministers do not make them see that the ministry is the greatest medium through which they can be of service to their fellow man. It is within the power of the ministers themselves to make their calling attractive to others. They should work toward this end."

Rev. Dr. J. Beveridge Lee, college representative of the evangelistic committee of the Presbyterian church, declared that many young men were spiritually deficient when they emerged from the seminary. That, he said, was the great danger.

"Young men and young women," he said, "have no right to come to the end of their college careers spiritually deficient. But I want to say that it is not they who are to blame, but we."

The Presbyterian college should be thorough in its education, he said. Thoroughness was implied in the very name. Yet the ordinary college president today must spend the time financing his institution and attending to the business details, instead of getting into spiritual touch and close relationship with his students.

"When we give the right kind of a president the

right kind of a chance," he said, "then we will be in a position to get the right kind of a president."

Today, as neverbefore, the ministry demands more of its members, exacts a greater multiplicity of duties and demands bigger and better men, according to Rev. Dr. W. J. Darby of Evansville, and former president of the Educational Society of the Cumberland church and one of the secretaries of the Presbyterian board of education.

"Time was," he said, "when it was sufficient for a minister if he could preach. Then it became necessary that he be able to appeal to the individual as well as to the congregation. Now he must possess also business qualities, a capacity for handling people, a power of marching abreast of great and fast-moving reforms, a financial and business executive capability, no less shrewd and far-seeing than that of the president of a big modern bank. And he must be none the less a preacher and social worker than he was 100 years ago."

"I plead not for men for the ministry, but I plead for a field for men and for money to prepare them." These were the first words of Rev. Dr. Maitland Alexander, pastor of the First Presbyterian Church, Pittsburg, familiarly known as "the Millionaire Minister." He declared that there were millions of foreign workingmen in the United States, untaught and untrained in religion. Here, he said, is the problem. At the mission connected with his own church he was compelled to call a 17-year-old boy from a seminary to teach a class of unlearned foreign workingmen. He could not get another teacher.

"I can get the men if you will educate them," he said. He appealed on patriotic grounds for the education of foreigners for the ministry. He told of how high foreigners were standing in the seminaries in cases where they were given a chance. They seemed to crave religious education, he declared, and learned easily and well.

"The great need, as I see it," he said emphatically, "is a great body of Christian missionaries for the foreign workingmen."

Dr. Gladden, in closing the meeting, gave two or three reasons why there is a decreasing percentage of bright young men for the ministry. Prizes of business life were alluring, he said. A better reason lay in the fact that the church no longer had the monopoly of doing good. There was the work of teaching, social settlement and charitable endeavor, the field of journalism, once rather dubious but now no longer so, and others, into all of which bright young men are being called.

Speaking of his personal experience as consulting teacher at Harvard, Dr. Gladden gave three reasons why he had been unable to impress many young men with the attractions of the ministry.

"In the first place," he said, "they seemed to fear it difficult in the church to preserve their intellectaul integrity. Second, it did not seem to them that the church is in very close touch with the people whom they wanted to serve. And, third, they feared that the church is somewhat associated with the kingdom of Mammon, which is opposed to the kingdom of Righteousness. It is apparent that the churches are not what they should be, else they would command more bright young men of the day."

As you grow ready for it, somewhere or other you will find what is needful for you in a friend.—George Macdonald.

IN THE INTERESTS OF SABBATH OBSERVANCE.

Action of the Presbyterian General Assembly.

The following resolutions were adopted last week by the general assembly of the Presbyterian Church in annual session at Columbus, Ohio:

That the authority of the Christian Sabbath is found in the law of God and confirmed by the Lord Jesus Christ.

That the general assembly expresses its strong conviction that the sacred character of the Sabbath must be carefully and strenuously maintained, and to this end enjoins all ministers, officers and members of the Presbyterian Church in the United States of America to exercise special care and faithfulness, and discourage holding of funerals on that day.

That the general assembly reiterates its strong and emphatic disapproval of all secular uses of the day, of all games and sports, all traveling for pleasure and all excursions, and urges upon all employers of labor and captains of industry to recognize the need of the laboring man for his weekly rest day, and thereby insure his greater efficiency and happiness and the greater prosperity of both capital and labor.

That the general assembly urges on all families not to buy anything on the Sabbath, to plan for their servants on the Sabbath and help them to fulfill their religious duties, and to pay laborers so that they may have Saturday afternoon to make provision for the Sabbath.

That the general assembly hereby reiterates emphatic condemnation of the Sunday newspaper, and urges the members of the Presbyterian Church of the United States of America to refuse to subscribe for or read or advertise in it.

That the general assembly respectfully requests the faculties of colleges and seminaries, if the way be clear, to omit recitiations on Monday mornings, so as to leave the Sabbath free from the felt necessity of some of the students to prepare their lessons on that day.

That the general assembly recommends that a Sabbath observance committee be organized in each presbytery, to cooperate with similar committees of the other denominations within its bounds in aiding the work of local Sabbath associations; and where such organizations do not exist, to promote the formation of such associations in connection with the national organizations, the American Sabbath Union and the Woman's National Sabbath Alliance.

That the general assembly recommends that a Sabbath observance committee be organized in each synod, of which the chairman of each presbytery's committee on Sabbath observance shall be at least a corresponding member, and that the synod's committee shall cooperate with the State Sabbath associations.

That we most heartily recommend and warmly indorse the work of the American Sabbath union and the Woman's National Sabbath alliance, national organizations, in their efforts to preserve in its purity the Christian Sabbath.

That we earnestly recommend that each pastor of our communion preach a sermon in the month of April next or some more convenient time on the subject of the Sabbath, and that at that time an offering be made for the work of the American Sabbath union; or, in lieu of an offering, we recommend that the

union be placed upon the list of benevolences of the churches, contributions to be sent to Colonel A. S. Bacon, treasurer, 37 Liberty street, New York City, and that the committee on Sabbath observance be continued.

That this assembly heartily indorses the plan of the Saturday half holiday as promoting better Sabbath observance, and commends the plan to our business and workingmen for their adoption.

A WARNING TO BEER AND WHISKY POLITICIANS.

An Editorial in the Indianapolis News.

The beer and whisky politicians in Indiana—and they are many and powerful—really ought to give some attention to conditions as they are developing in other States. In Kansas the people are striving to the utmost to enforce the prohibition statute, and, as a result, the foreign brewers have been driven out of the State. We recently commented on a law enacted in another Western State forbidding brewers to own or be in any way interested in saloons. A local option bill has just been passed in Illinois, and is now in the hands of the Governor. The lower House of the Missouri Legislature has passed a bill prohibiting the agents of distillers and brewers from obtaining dram shop licenses, while both Houses have passed a bill making it a crime to procure fraudulent signatures to petitions for dram shops or to remonstrances against them. Missouri has also enacted a law prohibiting treating on the day of a general or primary election. Only the other day an Indiana railroad refused to accept shipments of liquor to be delivered in prohibition counties of a neighboring State. In Indiana judges have held—without warrant of law, as we believe—that communities have no right to license saloons, and boards of commissioners are accepting that theory, and are refusing to issue licenses. In Indaiaapolis a judge has just held that a certain saloon is a nuisance, and has ordered it to be closed, besides granting damages to the aggrieved party.

The moral of it all is plain enough. The people are obviously determined, if not to abolish the saloon, at least to bring it into complete subjection to the law, and to break the power of the liquor element in politics. Of this there can not be the slightest doubt. And the people are right. There is no more corrupt and debasing form of politics than whisky politics. The people of Indiana are not different from the people of other States. They no more than their neighbors will permit thmselves to be dominated by the Albert Liebers, Tom Taggarts, Joe Bells and Crawford Fairbankses. It is true that these men succeeded in defeating the high license bill before the last Legislature, but we believe they will find that their victory is a costly one. The insolence, corruption and lawlessness of the liquor element will have the same effect here that they have had in other States. All over the country the people are lining up against the saloon and the political brewery. This is understood by the wiser and decenter of the men in the liquor business. Representative trade journals have warned their constituents against the peril that confronts them, and have pointed out that the war against the traffic has been provoked by the men engaged in that traffic.

If it were simply a case of defeating the Prohibitionists the situation would not be so bad for the liquor men. But this campaign against the saloon is not being prosecuted by the Prohibitionists alone. The people generally are in the fight. And the people are right. It is, too, a question of money as well as of morals. Employers of labor feel that in protecting their men against the temptations of the conveniently placed saloon they are protecting themselves against financial loss. They do not think it well that their employes should be compelled to run the gauntlet of a score of saloons on their walk between home and shop. The railroads are drawing the lines more and more severely on drinking men. The industrial as well as the moral and religious forces of the country are working against the saloon. The brewery-saloon system, under which beer and whisky are almost forced on men, is doomed. It is an infamous system, for it involves the multiplication of saloons, and—as we saw a few days ago in the case of Chicago—the saturation of a community. We believe that the time has already come in Indiana when a party that is known to have the support of this element will be beaten. If it has not yet come, it soon will come. We doubt, however, whether the men who have for so long been running things here with a high hand will profit by the warning. It does not matter, however. For the less heed they give to the signs of the times the more complete will be their overthrow. Whatever may be the views of the people on the liquor question, abstractly considered, it is perfectly clear that they have made up their minds that they will not submit to a whisky government.

A FEDERATE SUMMER SCHOOL OF THEOLOGY IN BERKELEY.

Arrangements for a Federate Summer School of Theology are rapidly being perfected by Professor William Frederic Bade, of Pacific Theological Seminary, who has been elected dean of the school. It is to be held in Berkeley from Monday, July 22, to Friday, August 2, inclusive. Five theological seminaries have united in establishing this school; in the order of seniority they are the following: Pacific Theological Seminary (Congregational), Berkeley; San Francisco Theological Seminary (Presbyterian), San Anselmo; The Church Divinity School of the Pacific (Episcopalian), San Mateo; Berkeley Bible Seminary (Disciples), Berkeley, and the Pacific Coast Baptist Theological Seminary, Berkeley. Among the lecturers will be Professor E. A. Wicher, of San Anselmo; Professor H. H. Powell, of San Mateo; President William Douglas Mackenzie, of Hartford Theological Seminary, Hartford, Conn.; Dr. Geo. C. Adams, of the First Congregational Church in San Francisco, and Dean Wm. F. Bade, of Berkeley. The proposed schedule of lectures is as follows:

Professor Wicher, six lectures on The Social Principles of the New Testament.

Professor Powell, four lectures on The Background of Old Testament History.

President Mackenzie, six lectures on themes in the general domain of Theology.

Dr. Adams, four lectures on The Pastor and His Problems.

Professor Bade, six lectures on The Growth of the Idea of God in the Old Testament.

For information with regard to the School, address the Dean, at 2616 College Ave., Berkeley, Cal.

AFTER A YEAR.

Progress In Southern California.

The progress of our home missionary work in Southern California during the first twelve months of state self-support may now be clearly summarized.

Receipts for the year ending March 31st, 1907, amounted to $11,669.93. Supplementary contributions delayed and received in April, $1,581.30. By a legacy $500. Total $13,750.43.

Thirty-nine missionary pastors have labored during the whole or part of the year on forty-three fields, of which thirty-one have no other church or minister. The directors and cooperating committee have held sixteen business meetings.

The churches coming to self-support are Buena Park, Chula Vista, La Mesa, Lemon Grove and Perris.

Nine home missionary churches have been organized: Colegrove, Graham, Lawndale, Manhattan, Mt. Hollywood, Palms, Wasco, Union R. F. D., Willowbrook, and Dolgeville self-supporting as a branch of Bethlehem Institutional Church. Other congregations gathered: Armenian (Los Angeles), Bonita, Daggett, Greenfield, Otis, Eastvale and Valley.

Our field as a whole enrolls ninety churches, of which forty-seven are self-supporting. The total membership is about ten thousand.

Seventy-eight pastors hold services in eighty houses of worship and ten other preaching stations are in school houses.

Sunday-school, Christian Endeavor societies and mid-week meetings flourish in the usual proportions. Probably thirty thousand people look to these churches for their religious privileges.

The determination to make our first year of state self-support an unqualified success was shared by every church and pastor.

Seven of the stronger churches gave for this object the aggregate of $7,274. A like liberality, according to ability, has been exercised by nearly all the other churches.

The Woman's Home Missionary Union cooperated earnestly in all departments and has made possible the measure of our substantial victory.

The writer has been interested to look up the ascertainable total of all the moneys raised by our Congregational interests in Southern California during the past fiscal year. In condensed form the statement is as follows:

For Home Missions including $500, legacy..	$ 13,750
Foreign Missions, of which $2,000, personal gift	14,000
Bethlehem investments 3 per cent and 4 per.. cent benevolence	33,000
Pomona College, Carnegie Library	80,000
Church, Parsonage and Mission Enterprises..	101,045
Home Expenses of all the Churches	168,293
Total	$410,088

The procuring antecedents of these present achievements are found not only in the self-denying toil of our churuches and ministers during the period between 1867, when the organized work began, and 1906, when our beneficiary relations with the National Home Missionary Society ceased, but also in the fact that during these thirty-nine years our parent society, by its generous appropriations made possible the beginnings and continuance of what is now a great church and educational work.

A total approximating $270,000, contributed by our churches at large and received by us through grants made by C. H. M. S., has been expended on this Southern California field in the form of aid for ministerial support. Included, of course, is the cost of supervision, pioneering and the initial expenses of getting the church enterprises under way.

The first four churches to be organized on this missionary district received total grants to the amount of $18,000, and their early struggles for existence were as acute as any that have since occurred on any field. At the present time the membership of these four churches numbers over two thousand; their property valuation is not less than $195,000, and their last reported annual benevolence is $17,753.

The gross amount of the gifts of this quartet of churches to benevolence during the thirty-nine years of our beneficiary relation with the parent society constitute a fabulous rate of interest on the original investment of $18,000.

The principle of growth and reproductiveness of fields once aided is being constantly verified in the home missionary domain throughout the land on a scale of results not often realized in the business world.

Nor should we overlook the results that evade tabulation. Figures may indicate the number of conversions demonstrated and the lapsed lives that are visibly renewed. But what arithmetic is competent to express the value of a child life dedicated to God? What is the worth of Christian family heredity that is renewed, generation after generation, by the Holy Spirit, as illustrated by great missionary names? How invoice the decisions to serve Christ that countless thousands of young people have recently made?

How shall the hopes and inspirations to worthy living be realized and kept effective, unless the gospel is everywhere preached and the services of the sanctuary be, as far as possible, brought within the hearing of every community?

We cannot doubt that the gospel of Christ is still the power of God unto salvation to every one who believes and accepts the same. From new view-points and with changed phraseology our ministry is as a whole, we believe, sounding true the old message of redeemed life. In our ministerial conferences and retreats strong movements of spiritual life have been revealed.

As reflecting the financial record we may note the following phases of our general work:

In the city of Los Angeles, said to now number nearly 300,000 population, we have fifteen churches, with the sixteenth soon to be organized. Two strong branches of the Bethlehem Institutional Church newly formed are being effectively housed, making practically eighteen churches of our fellowship within the city boundaries, with four others just over the line.

Pasadena, ten miles from Los Angeles, and connected therewith by swift and frequent electric cars, has four strong Congregational churches and is contemplating a possible fifth.

The city of San Diego, with its two churches of our connection and five others in the vicinage, is making great advancement.

Our Kern county work is located in the southern end of the great San Joaquin valley with Bakersfield as its center. The Kern County Association of Congregational Churches and Ministers was recently formed of the churches at Bakersfield, Rosedale,

Wasco, Panama, Oil Center, Kern and several preaching stations. Five pastors constitute the ministerial force of this body.

In the outlying village of Ramona in San Diego county a church edifice of the English gothic country style has been built, dedicated and paid for. The late pastor is a graduate of Boston University and Yale Divinity School, and comes to Los Angeles to develop the Arlington Heights field by the organization of a membership whose anticipated name is The Church of the Messiah. The first service was held on Sunday, May 19th, under very encouraging circumstances.

A recent graduate of Yale University and Union Theological Seminary succeeds to the church at Ramona, with whom was lately held a very inspiring session of the San Diego Association.

The present First Church of Pasadena is a transplanting to the center of the city of two-thirds of the membership of the former First Church. An eligible lot was purchased some four years ago and thereon has been erected a fine and commodious church edifice, constituting a property worth today $70,000. The pastor, Rev. Dr. Meredith, was recently rejoiced to see the last indebtedness fully paid. Meanwhile the former First has become the Westside Church, with ample opportunity for vigorous and widely influential growth.

As illustrating the reflex effect of foreign missions upon the home work we note that our Ventura church has called to its pastorate the Rev. Fred L. Kingsbury, D.D., of the Bulgarian mission, and from the same field comes the Rev. Geo. L. Marsh to the service of the church at Paso Robles.

Among our established winter visitors is the Rev. Dr. James W. Strong, ex-President of Carlton College. At a pulpit supply his sermons are highly acceptable, and his lectures on Browning, with whom he has been personally acquainted, and on Lincoln, are events to be remembered.

And now we have in our midst Rev. David Beaton, D.D., recently pastor of the Lincoln Park Church, Chicago. On his Pacific coast trip he is presenting University Extension Lectures at various centers. Conferences are held on the new Church Movement for Men, and his pulpit work is in demand. Dr. Beaton is to lead in an Inter-Denominational Conference soon to be held in the Imperial valley, our southeastern border region. J. L. M.

FROM THE SOUTHWEST.

E. Lyman Hood.

The second Southern Congregational Congress was recently closed in Dallas, Texas, a growing city of nearly one hundred thousand people. The first was held in Atlanta, Georgia, two years ago; and the next will convene in Birmingham, Alabama, in May, 1909. The sessions, morning, afternoon and evening, filled eight days with a program that was remarkably well sustained.

Leaders in our communion in papers and addresses presented the various features of our denominational work in the Southland. Our honored history was not neglected, our faith was happily set forth, and our polity received merited attention. The relation of the national missionary societies to each other and to the churches was most earnestly discussed. The vote commending the proposed union with the United Brethren and the Methodist Protestants was heartily and unanimously passed. It is too true that the South has been the graveyard of Congregational hopes and churches heretofore. No one cause for this lamentable result was so often mentioned as our foolish and wicked independency, which has been made a fetish. We have been the slaves to our own idea of liberty; and, as a result, have poured out generously millions of dollars upon churches and schools which have had no unity, no cohesion or adhesion. It is therefore gratifying to see a denominational consciousness increasing in the portion of the continent which unquestionably needs this fellowship most. Never in the history of the South has the stream of immigration been so large and constant. There is truly a new South, and the new industrialism, which rears shops and factories on every hand, demands skilled machinists. These have not heretofore been trained, because the Land of Dixie has been mainly agricultural. In consequence, the Yankee, with his inventive genius is greatly in demand, and of those who answer this loud call to enlarging usefulness a fair proportion are members of our own churches.

It is difficult for men of any type to gather in the South without considering earnestly the negro. He is the problem of problems. The question stalks to the front, even unbidden, in every assembly. The situation is not so hopeful as it was ten years ago. The chasm between the two races is wider and deeper. Prejudice and feeling have increased. Politics, in giving the black man the ballot, has tried its hand,—and failed ignominiously. Mere education has attained a somewhat better result, but quite inadequate and unsatisfactory. More and more the opinion grows that the gospel of Christ alone can heal this gangrene in our body politic—that which David Livingstone, on his knees declared prophetically was "the open sore of all the world." The conditions call for our earnest prayer, our most generous gifts, the guidance and blessing of God upon white and black alike. Christianity is on trial in America; yet I feel confident will in due time solve all problems and adjust all differences.

Immigration at present is another very live question throughout the Southern States. Every possible shade of opinion is heard. In some localities, because of lack of labor, closing factories and leaving thousands of acres untilled, united action has resulted in the coming of Europeans in considerable numbers. On the other hand, large regions have indicated a desire to keep out such as undesirable.

The South is overwhelmingly English-speaking and Protestant. It is proud of its birthright and heritage, cherishing zealously its purity of blood and speech. Until recently the Jews have not been numerous in the Gulf States; lately, however, they have been coming with increasing numbers, and are often of an undesirable class.

The Baptists and the Methodists, of which there are many separate and distinct bodies, remain the most numerous and influential Christian forces. There is no sign apparent, that this leadership and pre-eminence are to be lost. Their zeal, sacrifice and loyalty commend themselves to all men. The accomplished union of the Northern Presbyterians and the Cumberland Presbyterians will greatly add to their power and growth. In one-half the Southern States they even now outnumber the Southern Presbyterians. The latter have made very small gains in recent years. The same may be said of the Episcopalians; though it

should be added, owing to their superb organization, however slight the gain may be, it is never lost.

Congregationalism in the South is fortunate in having reached the age of perspective. We have been slow to profit from our own experience. But proofs multiply that the mistakes of the past are not to be repeated. A hopeful optimism pervades our churches and is manifest in all our denominational gatherings. Heretofore, our representatives have toiled on, out of sight and almost unknown. The North and West are now, however, showing an interest in us and in the task which is ours. It is becoming less difficult to obtain able men for Southern fields. Pastorates are also more permanent. The lack of this feature has always impaired our interests. Twenty-one years ago, the writer was sent, as superintendent of our missionary and educational work, to the Southwest. None of his fellow-laborers are now in service on this field, but are to be found throughout the North and West.

The Congregational Home Missionary Society has within a year appointed Dr. F. E. Jenkins, superintendent in the South. The American Missionary Association has also created a new office, and commissioned Dr. Paul Douglas to superintend all its school work. Such wise oversight has long been needed and will tend to give unity and permanency to it all. The correlation of our religious and educational interests, that they may be mutually helpful; the proper placing of our colleges and schools; the strengthening of strategic centers; and, above all else, the thorough training of Southern men intellectually and spiritually for Southern work, are now requiring prayerful consideration. Already churches and schools show the impulse of this new faith and enthusiasm. Congregationalism has a distinct mission to the growing South, and the walls of our Zion will continue to rise in strength and beauty.

JAPAN IN MOTION.

J. D. Davis.

Japan has been moving in things material, political and educational for a third of a century. She is now being moved spiritually. Christianity has become a power here which is beginning to make itself seen and heard. The little band of self-supporting, self-propagating churches are pushing things in various ways. One is by concentrated evangelistic work, a half a dozen pastors going to a place and holding meetings for a week or ten days; and the people are ready to hear and many of them are ready to accept the gospel. In some places scores are baptized as the result of these efforts. In Ayabe, twenty-five miles from Kyoto, as the result of one of these efforts, a few weeks since, over three hundred of the young women operatives in a silk filature establishment asked for baptism, and are now studying the Bible and being prepared to enter the church.

This month has been a month of great meetings and of wide spread evangelistic work with most encouraging results. First, came the meeting of pastors and evangelists of the Kumi-ai churches in Tokyo for a five days **Retreat,** for intellectual and spiritual uplift. A few daws later, came the great Christian Endeavor rally, and then the conference of the World's Student Y. M. C. A. Federation, with its nearly 200 delegates from more than twenty countries, meeting with fourhundred from Japan, and singing from a hymn book printed in six different languages—the first gathering of the kind to meet in Asia. The addresses were of a high order and were marked by spirituality and great hope. The receptions given the members of the conference by the Minister of Foreign Affairs and others of high rank and position, helped to deepen the impression which this conference made in Japan. Accounts of it were published in all the leading Japanese papers, and attention was thus favorably called to Christianity. The conference was followed by addresses from the leading foreign delegates in most of the principal cities of Japan, and many thousands of young men have expressed their desire to study Christianity and follow Christ, and an untold number have been more or less impressed by the truth.

Gen. Booth has been accorded a marvellous reception by mayors, governors, etc., and was granted an audience by the emperor himself. Masses of people crowd to hear him wherever he speaks.

We have at last secured a most desirable lot in the center of the city for our Kyoto Y. M. C. A. hall, for which Mr. Wannemaker gave the money, if Kyoto would buy the lot. We have been praying for such a hall here for more than twenty years. It will be a needed and most useful center of work and influence.

Last Saturday Rev. Tasuku Harada was inaugurated as president of Doshisha. It was a most impressive event. All parties and hitherto factions heartily united in calling and welcoming him to this position. The Hon. T. Yokoi, M. P., formerly president of Doshisha, making the address for the board of directors, three nationalities on the platform, and taking part in the ceremony, with a congratulatory message from the Minister of Education, one also from Count Okuma, and scores of telegrams and letters of congratulation from officials, churches and individuals, with letters from the American Board, from the president of Yale College and from the Dean of Amherst College, and with a select audience filling the large chapel auditorium, made it a most impressive occasion. Its new president was a pupil of Mr. Neesima, for seven or eight years a student of Doshisha, then taking a theological course in Yale, for twenty years pastor of large churches in Tokyo, Kyoto and Kobe, representing the Christian Endeavor Society and the Y. M. C. A. sucessively in the United States, in China, and in India, he is peculiarly fitted to lead the Doshisha in a forward movement for endowment and for aggressive work. What then shall we say of the outlook for the future of Doshisha?

It has gained the confidence and respect of some of the most eminent men in the empire. It is favorably known all over Japan as a school for character building; for the training of men who can be trusted.

Its more than one thousand graduates are widely scattered and are doing good work. Every one of them who is true to the Doshisha spirit is worth more to the school than ten thousand **yen** of endowment funds. Its more than four thousand under-graduates are many of them filling most useful positions of service to society and the nation.

Happily too, all who have ever loved the school, graduates and others, are now united and of one heart and mind in their desire to build up the school within and without, with teachers and students, with funds and with prayers.

The school has a good plant with chapel, library, recitation halls and dormitories, and with a foundation for a much larger one.

Its new president has the respect and confidence of all churches and classes in Japan, and in the United States.

Japan is awake and keenly alive to the great need of just such men and women of strong moral character as the Doshisha can train.

The rapidly increasing Christian homes in Japan will more and more place their sons and their daughters in such a school as the Doshisha.

The alumni and friends of the school will rally more and more to help it, by endowment funds and in other ways.

The school needs a much larger endowment and new buildings. The girls' department is sadly in need of a new building, having only the cheap building erected thirty years ago; and some smaller, cheaper buildings. Mr. Harada has already done much to heal the trouble in that department and restore its spirit. The principal teacher who had left is back in her place, and it is devoutly to be hoped that the friends of the Woman's Board of the Pacific will rally to help the school to its needed buildings and to one or two more foreign teachers, that Miss Denton may not stand and toil so nearly alone there as she has done so faithfully in these past years. This department is one which now calls most loudly for help, and that it may be promptly given, is the prayer of the writer, who has been praying for this school for more than thirty years.

Kyoto, April 30th, 1907.

Among the Churches.

Saratoga.—Union tent meetings in June are being planned.

Guerneville.—The Rev. E. Hoskins is taking his vacation this month at his home near Mills College. The Rev. W. L. Jones supplies the pulpit.

Berkeley, First.—The Rev. W. H. Hopkins and Mrs. Hopkins have gone for their vacation to Witter Springs in Lake county. Next Sunday Professor Buckham will occupy the pulpit.

Redlands, First.—On Sunday, May 5, at the communion service held at the Vesper hour twenty-one persons united with the church, ten of them on confession. Of the whole number, there were three married couples, and four other heads of families.

Grass Valley.—On communion Sunday, May 12th, five persons joined the church, four on confession and one by letter. The parsonage has been beautifully refitted and furnished by the ladies of the Sewing Circle, and is now occupied by the pastor and his bride. The people of the church warmly welcomed the pastor's wife, and with receptions and in other ways showed the cordiality and hospitality for which the Grass Valley church and people are famous.

Oakland, Fourth.—This church observed Children's Day Sunday, May 19th, at which time of all the year enthusiasm reached its climax—filling the church with interested fathers and mothers and extending a warm welcome to many visitors. Two themes, near to every pastor's heart, took precedence of all others, viz: "The Cradle Roll," and the "Home Department," in behalf of which Rev. F. H. Maar and Rev. Miles Fisher spoke with earnestness in their endeavor to awaken and interest the parents and through them the children. Many cards of membership to the Home Department were signed and returned. Infant baptism was the crowning feature of this beautiful service. Twenty from the primary department received certificates of promotion.

NOTES AND PERSONALS.

The Rev. W. H. Cross who resides at 2112 Virginia street is again able to occupy pulpits when needed.

At the meeting of the Congregational ministers of San Francisco and vicinity next Monday the Rev. Walter Frear will give some of the observations and experiences of his recent visit to Hawaii.

About twent-five of the ministers hereabouts attended the meeting in San Quentin last Monday. Chaplin Drahms and Secretary Gates of the State Board of Charities and Corrections made addresses.

The article with the caption "After a Year" shows gratifying conditions in Southern California Congregationalism. The Pacific congratulates Superintendent Maile and the church people in general. Our Southern brethren have every reason for thanking God and taking courage.

The Rev. Wiliam Bair, pastor of the Oecan View Church, San Francisco, has been ill at his home in Oakland for several weeks with typhoid pneumonia. He is recovering now, but it will be some time before he will be able to take up work again. In the meantime he will be glad to hear from any of his friends in former parishes. His address is 1719 Goss st. Oakland, Calif.

The June meeting of The Woman's Board of Missions for the Pacific is to be held at Park Church, South Berkeley, on Thursday, June 6. The morning session will begin at 10:30 o'clock, and the afternoon at 1:30. Luncheon will be served at noon as usual. Attention is called to the change form Wednesday, the regular day of meetings for this Board, to Thursday, the day of meeting for this month.

The Third and Olivet Congregational churches of San Francisco have voted to unite. This is good news. The work will be carried on for a while in the edifice now used by Olivet Church, and later a new building will be built in some other location. This decision assures a strong Congregational church in that part of San Francisco, and will be received widely with satisfaction. It will strengthen not only San Francisco Congregationalism but our forces generally hereabouts.

The people of Park Church, Berkeley, gave their new pastor and his wife, the Rev. and Mrs. F. M. Price, a reception on Tuesday evening. There was a large attendance, and considerable inspiration and encouragement for the future were among the results. All things show progress in Park Church during the last few months. The brief work of the Rev. J. R. Knodell was of great value in many ways, and now under this new leadership the church is full of hope. We believe that there is a good field in that

part of Berkeley for such work as this consecrated and experienced Christian worker will do, and we rejoice with Park Church in that Mr. Price has come to be its pastor.

UPPER BAY ASSOCIATION.

The annual meeting was held at Suisun May the 14th. The Rev. B. St. John was chosen moderator and the Rev. C. C. Champlin, registrar.

Excellent reports of progress were received from the churches at Antioch, Black Diamond, Crockett, Oakley, Rio Vista and Suisun.

The Rev. B. St. John gave an address on the topic, "Is the Human Life of Jesus a Practicable Ideal Under Modern Conditions?" The discussion which followed was helpful.

A report from the fellowship committee showed that Port Costa had been visited and a recommendation for additional help sent in to the Home Missionary Society, which had been recently granted for the work in that place. Mr. Merrill, the chairman, reported also having visited Bethany and Byron, and recommended that a suitable man be found to do aggressive work in that promising field.

Mr. Champlin read a paper on the topic, "Do Modern Conditions Demand a Radical Change in the Matter of Preaching?" The conclusion arrived at in the paper was that they do not, which was concurred in by the delegates,—the watchword being to Preach Christ now as ever.

A resolution was introduced by Rev. Seneca Jones directing the registrar to write fraternal letters to those ministers who were necessarily detained, telling them of what they had missed. The fellowship of the meeting was felt in many ways, even when delegates differed radically on certain issues.

The evening was taken up with a discussion of the Tri-Church Union proposition, Mr. Merrill taking the affirmative and Mr. Jones the negative. The arguments on both sides were interesting and exhaustive.

The next Association meeting will be a semi-annual gathering at Black Diamond, in November. The Congregational ministers of the Upper Bay region aim to meet every two months, and the pleasant relations between the several churches and their ministers is growing in warmth and confidence with each such gathering. C. C. C., Registrar.

OUR MINISTER'S RELIEF SOCIETY.

The General Association in its last meeting again urged our churches to give one communion or other offering during the year to our Minister's Relief Society. Every church can do this without embarrassment, and in doing it will aid in relieving the needs of those who through age or infirmity can no longer serve as pastors.

The Association also recommended to our State Society to formulate a plan by which, as soon as its receipts will justify it, it can pass over to the National Society a certain percentage of the contributions from the churches. In accordance with the recommendation the by laws of our society have been amended so that whenever the offerings of the churches to this society shall reach the sum of $500 a year 20 per cent of these offerings shall be given to the National Society. It is thus evident that by helping to make up this amount and more, any church will aid the National Society more effectually than by sending its offering to that society or by dividing it between the two societies.

Nearly all the relief to our disabled ministers and families of deceased ministers is given by our own State Society, and yet it is but right and just that we all should have a part in what our National Society is doing. This apportionment was regarded by our General Association as eminently fair.

Thus far, since the annual meeting in October, offerings have been received from seven churches, amounting with the associational communion offering to $265.

The year closes Sept. 31st. There are a hundred churches from which we would like to hear before that time. Walter Frear,
Treasurer.

THE REV. WILLIAM RADER CALLED TO A PRESBYTERIAN PULPIT.

The Rev. William Rader has been called by the officers of Calvary Presbyterian Church, San Francisco, to share the pulpit and pastoral work with the Rev. Dr. Hemphill, beginning the second Sunday in June. Dr. Hemphill will be absent from the city for six weeks, soon, during which time Mr. Rader will have entire charge. Thereafter the work will be shared by them, each preaching once every Sunday. Mr. Rader's congregation at the Colonial Theater will follow him largely to Calvary Church. For nearly a year he has been preaching the pure gospel there in an able and attractive manner to as large a congregation as has assembled anywhere in the burnt district, and his work has had fruitage in the lives of many. We congratulate Dr. Hemphill and Calvary Church on their acquisition. Mr. Rader is one of the ablest men in the pulpit, to be found anywhere in our land. Associated with Dr. Hemphill in the fine field occupied by Calvary Presbyterian Church, we expect to see that church by their united efforts greatly increasing its influence.

Calvary is the leading Presbyterian church in San Francisco; it has the handsomest church building in the city, and commands one of the most desirable fields for service. We congratulate Mr. Rader in that this sphere of increased usefulness has opened up to him. That it will be occupied to the good of man and the glory of God we doubt not.

Mr. Rader goes this week to Reno, Nevada, to deliver an address before the Nevada Historical Society. It will be a part of the university commencement program. No one is called out on such missions more than Mr. Rader, and he never disappoints; he measures up always to the level of the occasion; is always master of the situation.

DE PROFUNDIS.

My soul were dark
But for the bolden light and rainbow hue
That, sweeping heaven with their triumphal arc,
Break on the view.

Enough to feel
That God indeed is good! Enough to know
Without the gloomy clouds he could reveal
No beauteous bow.

—William Crosswell.

The Home.

LIGHT ON THE FARTHER HILLS.

The clouds upon the mountain rest,
A gloom is on the autumn day;
But down the valley, in the west,
The sudden sunlight breaks its way—
A light lies on the farther hills.

Forget thy sorrow, heart of mine!
Though shadows fall and fades the leaf,
Somewhere is joy, though 'tis not thine,
The power that sent can heal thy grief—
A light lies on the farther hills.

Thou wouldst not with the world be one
If ne'er thou knewest hurt and wrong.
Take comfort, though the darkened sun
Never again bring gleam or song—
A light lies on the farther hills.

—Richard Watson Gilder.

HOUSEHOLD PIETY.

We heard, recently, a wise and experienced pastor say that, in his judgment, the great evil in our churches, the explanation of the spiritual dearth over which we mourn, is the decline of household piety. The family altar is neglected, no blessing is asked upon food, the religious education of the children is relegated to other than parental hands. This is no unfair characterization of many nominally Christian families.

We fear that this portraiture is a true one. But without troubling ourselves to decide whether it is true or not as concerns the community in general, we certainly can say how it is as regards our own family. "Is mine a pious household?" Each one can ask himself that question. If we must sadly confess that it is not, then let us see to it at once that the right change be made. If we can honestly say that it is, nevertheless there is much that may be done to increase its holiness. "As for me and my house, we will serve the Lord."—The Safeguard.

A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers, which spring up along our path, full of freshness, fragrance, and beauty, do kind words and gentle acts and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumult of the world, and it will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and the fatherly kindness finds echo in the nobility and courtesy of sons, who come to wear his mantle and to fill his place; while on the other hand, from an unhappy, misgoverned and disordered home go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions and strifes and railings which have made their own lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds and as doves to their windows," while from the home which is the abode of discontent and strife and trouble they fly forth as vultures to rend their prey.

The class of men who disturb and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have started wrong in the pilgrimage, and whose course is one of disaster to themselves and trouble to those around them.—Friend's Intelligencer.

STOP WHINING.

Complaints are invariably made in a minor key. This monotony rasps the vocal chords, taxes nasal nerves and muscles that should not be brought into play at all in speaking, and tends to shallow, uneven breathing. The whiner, too, is almost without exception a more or less idle, lazy person. The habit of whining itself tends to sap initiative impulses and increase phlegmatic tendencies. Habitual whining, not healthy, vigorous faultfinding where fault really exists, but the helpless, futile complaining of a narrow nature too indolent to make any effort to right the causes of complaint, has a definitely deleterious physical effect on the whole constitution. Add to this the fact that that eternal faultfinding is more than likely to wear out the stanchest friendship, and take the light from the loveliest countenance, and the full effects of this insidious and prevalent habit will be better appreciated.

Get the whine out of your voice or it will stop the development and growth of your body. It will narrow and shrink your mind. It will drive away your friends; it will make you unpopular. Quit your whining, brace up; go to work; be something; stand for something; fill your place in the universe cheerfully, and make your voice the ehco of your contented spirit.—Ex.

BOTTLE THE SUNSHINE.

Bottle the sunshine up, dears,
And lay it safe away,
Hammer the cork in good and tight,
Keep for a rainy day.
For clouds will come and showers will fall,
And earth and sky look sad;
Then fling the cheery rays about,
And make the old world glad.

Bottle the sunshine up, my dears,
Sweet temper lay away;
Carry through life a smiling face,
And let your heart be gay.
There's sorrow plenty in the world,
And strife and bitter pain,
So line the clouds with golden beams,
And sing a glad refrain.

Lizzie D. Armond.

The Quiet Hour.

"By all means use some time to be alone,
Salute thyself; see what thy soul doth wear.
Dare to look into thy chest—for 'tis thine own—
And tumble up and down what thou findest there."

THE WEAKEST POINT.

The whole life is to be guarded and protected, because no man is stronger than his weakest point, and we may actually be weakest where we suppose ourselves to be strongest. It is possible to be careful about the mouth, and yet to allow the eye wide and perilous liberty. Alas, we can practice wickedness in silence! The eye can be enjoying a very harvest of evil whilst the mouth is fast closed, and not one sign is given by speech that the soul is rioting at the table of the devil. . . . . It is of infinite consequence that we should direct our exertions to the right point, otherwise our lives may be spent in mere frivolity under the guise of great industry and faithfulness. We may be watching at the wrong gate, or we may suppose that only certain gates are to be closed and that others may be left open without danger. . . . . It is not the front door only that needs to be attended to, but the gate at the back, or the little window in some obscure part of the house. When the enemy comes as a housebreaker, he does not seek for the strongest part of the castle, but for its very weakest parts.—Joseph Parker.

FOLLOWING AN IDEAL.

There are some people whose friends are always interesting. You wonder as you hear them talk how it is that they have been so fortunate. Nelson's sailors are always splendid fellows, no matter with what crew he sails. Brutus at the close of life can say: "My heart doth joy that yet in all my life I found no friend but he was true to me."

And all know men and women with the same genius for friendship, the same admiration of their friends. If we look a little farther, we shall find that these friends are the same sort of people, rich and poor, wise and foolish, with whom we live. It is the claims which they made on their friends, the hope and faith which they cherished, by which those with whom they have to do are uplifted and made worthier and more interesting. They are not thinking themselves superior to others; they are following an ideal, and expecting and believing that others will follow it too.

The force of our life, whether for ourselves or in its influence upon others, depends upon our looking up to something above ourselves, depends on our faith in a divine beauty and goodness which constrains and commands us, but which we do not understand. It may mean disappointment, it may mean a frequent sense of shame and unworthiness; but it is a claim upon us to continual effort, it encourages us to noble striving, it fills us with infinite hope.—Henry Gow.

"INTERRUPTED."

What a test it is on one's sweetness and patience to have sharp interruptions come to cherished plans!

A dear girl whose thoughts are more of others than of herself, and who holds the fruits of her talents as something to be lavishly shared with others, went down on the street car with us the other morning. She was in the brightest spirits. This was to be a happy holiday—luncheon with a friend in the city, and then they were going together to listen to a lecture on birds.

"I have to make my visit to the oculist first," she said, "but that won't take very much time."

It was only about noon, while waiting for the return suburban car, that we were surprised to find this bright-faced girl in the small station evidently watching for the same car.

"Why, what are you doing here?" she was asked. "You've changed your plans quite suddenly, haven't you?"

The girl laughed. "They've been changed for me," she said. "I hadn't been in Doctor Williams' office two minutes before he was ordering me home. Isn't it queer how quickly anything can develop? There wasn't a sign of this particular trouble when I was there a week ago, but now I've been ordered home to keep cracked ice on my eyes the greater part of the day, and to report to him again tomorrow morning, if I don't wish to have something more serious develop."

She ended with another little laugh, but there was a suspicious catch in her breath at the same time.

"It's such an interruption to all my plans," she said. "He said I positively musn't use my eyes for any close work for two weeks at least, and I do so want to finish some little gifts for special friends to whom Easter means more than any other day. But they will have to take the will for the deed this year; I can't do anything at all—only sing to keep up my courage."

And she has been doing that in the waiting days since then—shut off though she has been from all her usual bright resources, and spending the greater part of the day in a shaded room. Easter morning did not find her friends opening packets containing her love-made gifts, but to some of them an Easter message came none the less from her. On that day of "arising" from petty and unworthy things, they tried harder than before to rise above their own disappointments and griefs, remembering the little friend in the darkened room, "singing to keep up her courage."—Zion's Herald.

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"To be thrown upon one's resources is to be cast into the very lap of fortune."—Franklin.

APPLEBLOSSOM.

Dick and Eugenia live in Boston, and every summer they go down to Maine with their mamma, to visit grandma and grandpa. Last summer, before it was quite time for them to go, Eugenia got a letter from grandma, telling her that grandpa had just brought home a dear little pink-and-white pig with a curly tail, and they wanted her to send them a name for it.

When the letter was read to Eugenia, she stood by her mamma and thought for a minute, then she said:

"Pink and white! Well, I think I'll call her Appleblossom."

Grandma laughed when she got the name, but the pig was always called Appleblossom; and such a funny little piggie as she was! She would stand right up on her hind feet and try to catch an old whip, which the children would hold over the gate of her pen, and, when she got it in her mouth—as she always did, for she was very quick—she would hold it tight in her teeth, and, bracing with all four feet, pull back as hard as she could. If they threw in a stick she would play with it just as dogs do sometimes. She would get it in her mouth and run about with it or whirl around and around. One day she got so excited she slipped and fell.

Dick and Eugenia were always asking for something to give Appleblossom to eat, and she always expected it. If they came into the barn, she would jump up, rest her fore feet on top of the gate, and squeal until they came to her.

One day Rowdy, grandma's pony, whose stall was next to Appleblossom's pen, rubbed against a door between the two and burst it open. Piggie at once ran out into the barn, and then such a time as they all had to get her back! She would run everywhere except through the gate. Grandpa, grandma, Aunt Deedie, and both children worked as hard as they knew how, but Appleblossom got ahead of them every time.

They were almost ready to despair of ever getting her back to her pen when Aunt Deedie, who is a big, strong girl, suddenly made a dive and caught piggie by one hind foot. Grandpa jumped quickly and caught the other one; and I don't know who was the most excited, grandpa, Aunt Deedie, or the children.

They all did a great deal of jumping around and squealing; but they finally made Miss Appleblossom walk back into her pen on her two front feet, and got the gate closed once more.

Then the children rushed around and got her a great big dinner to keep her from feeling so sorry that she could not run out and play as they could. Appleblossom ate it with grunts of satisfaction, as much as to say that, even if she did not succed in doing all she intended, she had really accomplished something.—Mabel Hastings Skinner, in Holiday Magazine.

Lord, for the erring thought
Not into evil wrought:
Lord, for the wicked will
Betrayed and baffled still:
For the heart from itself kept,
Our thanksgiving accept.
For ignorant hopes that were
Broken to our blind prayer:
For pain, death, sorrow, sent
Quicken our gratitude.
Unto our chastisement:
For all loss of seeming good,
—William Dean Howells.

"Tommy," said the fond mother, "isn't it rather extravagant to eat both butter and jam on your bread at the same time?"

"No, ma'am, it's economy," the boy answered. "The same piece of bread does for both."—Harper's Weekly.

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Other parts of the mansion show us the kitchen, where the cook sits in front of her grand old Dutch fireplace, surrounded by the implements of her art—all done just as wonderfully to scale as the rest, and some of them are patterns in brasswork that have perished forever off the face of the earth in their natural size.

There is the room where the family washing was performed, and where the maids wrung out the linen and prepared for the fine ironing. And how shall I describe the nursery? You must imagine it for yourselves, with its minature representations of child life.

The garden is another triumph of representation, with its shrubs in pots and its wonderful flowers. As for the bedroom of the lady of the house, the wonder is that she ever thought it worth while to get up.—Alice Corkran, in the Circle.

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Keep a Trustful heart; and
Will have a CHRIST heart.
—Earl Cranston, D.D.